

his mind to not in a state to perform this duty, though for it he has no excuse. The inquiry is dangerous to those who will not honestly and intelligently institute it, who are determined to hope, right or wrong; therefore cautions have been very properly uttered. But I trust you will enter upon it with the full determination to know and obey the truth. Our Lord enjoins upon his creatures to avoid the wide gate and broad way, that is, selfishness and its fruits, and to enter the narrow gate of uprightness, and walk the narrow way of disinterested obedience. By examination, the specific duty required can be distinctly understood, and by a recurrence to the past you can positively decide whether or not you entered the strait gate. If you did, you are in the narrow way, and your subsequent life has been mainly controlled by right motives; if you did not, then you entered the wide gate, your motives of conduct have been all wrong, your joys all spurious, your hopes unfounded, and your path leads to hell. As this inquiry shall result, you may know whether you are a Christian or a sinner; it may appear that you have been heretofore converted, or it will be seen that you never have been regenerated.

P. The process by which you intend to convince me is not very intelligible at present. Many years have past since I thought I first submitted to God; and the lapse of time, the very indistinct nature of my exercises, and my inability to designate the precise moment when I was converted, if ever, will, I apprehend, make the examination fruitless.

M. I will aid you by suggestions and inquiries, and your religious experience will not be found so obscure as you imagine. Place your attention now wholly on the period of your conviction of sin, and previous to your supposed conversion. Was you then conscious of your entire guilt and desert of eternal wrath?

P. I was, and became hopeless of receiving pardon while in that condition.

M. Did you not, previous to submission, spend much time in efforts to obtain right feelings, in endeavoring to submit feelingly, or in prayer to God for a new heart?

P. I did, but without success. Indeed, at last I despaired of ever doing duty.

M. While despairing of success, and before indulging a hope, do you remember forming any determination as to your future course in life, or making up your mind as to what God might do with you in time and eternity? I do not refer to any act you would denominate as done feelingly, but a mere resolution, neither preceded nor followed by perceptible feelings.

P. I do remember such an act, altho' I have not regarded it as of any importance. While alone in my room, reflecting on my dangerous state, I made up my mind to do my duty and serve God for the future. I have no recollection of any materially different resolution.

M. That seemingly trivial determination was the gate by which you entered into the path you have since been walking, either to life or death; it was your submission, either genuine or spurious. Of course you know it was right, and you ought to serve God; but did you form that resolution under the hope that Christ would save you, or with a view of thereby obtaining pardon?

P. I did. I supposed in this way I was to become a Christian. The opposition which might be encountered, and the censorious remarks to which I should be subject, were distressing; but salvation seemed most important, and I preferred to meet them.

M. Then you did not determine to obey merely because God and duty required it, willing that right might take place, whether you were saved or punished; but you did it to secure your salvation.

P. You have described my exercises correctly.

M. Immediately after forming this determination, did you still expect to be punished?

P. I did not, but rather hoped to escape. I felt willing to be in the hands of Christ.

M. Was you not willing to be under his control because you hoped he would forgive your sins and receive you into his favor?

P. That was the reason.

M. Let us ascertain upon what grounds your hope was founded. Instantly after determining to serve God, did your agitation cease, and your mind become quiet, composed and destitute of feeling?

P. It did. I am not aware of then having any different feelings towards God or others.

M. Had you not anticipated undergoing some perceptible change upon being converted, and supposed that this would form a token of your acceptance with God; and did you not regard this peace of mind as that change or token?

P. I did, and also remember the feelings of delight that arose when I first perceived this mental quiet, and regarded it as the long-sought evidence, and began to hope I had escaped from the pains of hell.

M. Those feelings, it seems, were founded entirely on your hope; we will soon trace them further. Did you entertain doubts, eventually, whether or not this was a real token from God?

P. I did, and occasionally fell into deep gloom. But I renewed my determination as before—concluded this was the duty required, and that therefore I was a Christian, even though I had not received

\* Will the reader now patiently recall the resolution he made, or determination he formed, when under conviction, and honestly prove this, his first work, by the tests which follow?

a token of pardon. This conclusion filled my soul with joy.

M. Keep your memory on this point, while, without attempting to decide upon your exercises at present, we examine some of the modes in which persons obtain similar joyful feelings, and yet build all on selfishness. Selfishness, is acting from a supreme regard to our own private or personal interests—it seeks the promotion of our own happiness, as a primary object, in the present and future world; and its great aim here is to obtain a hope of salvation. The paths into which men are led by it in pursuit of peace, are innumerable. I will now refer to several of them.

[To be Continued.]

## THE TELEGRAPH.

BRANDON, WEDNESDAY, DEC. 28.

"THE DECEIVED PROFESSOR UNDER-CEIVED, AND DIRECTED TO CHRIST."—Under this head we have commenced copying an article from the New-York Evangelist, written by Theodore Spencer, author of the tract, "The Sinner led quite to Christ." The subject of the article bespeaks for it a thorough, prayerful perusal. Since the article was in the hands of our printer, we have received a line from an esteemed brother, in a distant part of the State, suggesting that it would be read with interest, in the Telegraph. We think it will. It is somewhat lengthy, but the subject is one of first and last importance. Deception here, is ruin.—Who then so unwise, as to forego examination? "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven."

A FATHER IN ISRAEL FALLEN.—The Christian Watchman announces the death of Joseph Grafton, senior pastor of the First Baptist Church in Newton, Mass. He had labored in that place nearly half a century. He died on Friday, 16th inst., in the 79th year of his age. The following is an extract from the editor's remarks:

It is the happiness of few ministers of the gospel to have lived to better purpose than did our venerated and departed brother. But few men labor so long; and few there are who labor so successfully. He has turned many to righteousness, and he will doubtless shine as the stars forever and ever. His memory will be cherished upon earth, long after those who have seen his face in the flesh, have ceased to mention his name. He lived to see many and great changes—in his own church, there being not a single member of those who called him to the pastoral relation, who survives him; he has baptized children's children, and in some instances even down to the fourth generation;—in the denomination to which he belonged; he has often been heard to say that making his own church the centre of a circle, the radius of which should be forty miles, there could not be found in that circle, when he became the pastor of the church in Newton, but eight churches, and now there are more than sixty; six churches, at least, have been formed almost exclusively from his own;—and changes in society; he has outlived several generations.

"STOPPED WITHOUT PAYING ARREARAGES."—Under this head, the New-England Spectator publishes the names of such subscribers as elope, or discontinue their paper, without making payment. Now while many of our subscribers are the benefactors of the Telegraph—i. e. by aiding to extend its circulation—and a large number of them are entitled to credit for punctuality, and most of the whole are believed to be honest, there are a few whose conduct would justly place them under the foregoing head from the Spectator.—To say nothing about a lawyer who went from this town to Pittsford, and from Pittsford to parts unknown—about numerous instances of moving "out of town," "to the west," and elsewhere, of which we have from time to time been duly notified by postmasters, we will now give only one instance of recent occurrence, not promising, however, that others shall not be exposed in due season, unless we in future find less occasion.

Night before last we found in the post-office, returned, of the present volume of the Telegraph, which had been sent to "H. D. HAYS, East Berkshire, Vt." from No. 1 to No. 10 inclusive, except Nos. 6 and 8. Not a word of accompanying explanation from postmaster or subscriber. The papers wear the appearance of having been read, and not very carefully handled. Mr. Hays is also indebted for volume VIII. Is all this right?

We learn from the New-England Spectator that brother John Blain of Providence has received and accepted a call from the Broome-street Baptist Church, in New-York, to become their pastor.—We trust that brother Blain will abate none of his zeal for the oppressed, in his contemplated new situation. He will find a kindred spirit and a faithful coadjutor in brother Dunbar of McDougal-street.

The following manly, magnanimous letter, from Gerrit Smith to the editor of the Liberator, is timely. There is a set of newspapers and a set of men who seem to have bound themselves under oath—if not like Paul's persecutors to slay him before they eat or sleep—to eat and sleep principally for strength to crush the victim of their ferocity. We are glad to see Gerrit Smith not only open his purse, but also his mouth and speak out the sentiments of his noble heart in regard to this his elder brother. We know not what better use he could have made of fifty dollars. And we know not what he could have said more true than that "the discontinuance of the Liberator would be deeply reproachful to our abolitionists, and exceedingly cruel to" the man who has done and suffered so much in the holy cause of human rights. We put the question to the abolitionists of Vermont, individually: What better use can you make of two dollars annually, to accomplish the great end for which you live—the removal of human suffering from earth, and the preparation of souls for heaven—than to subscribe for the Liberator and pay for it, until American Slavery is beaten into the dust, and American slaves are lifted from thralldom and put in possession of liberty and Revelation?

CITY OF NEW-YORK, Dec. 13, 1836.

MY DEAR FRIEND:—I am sitting in the Anti-Slavery Office, and I have just laid down the Liberator of 10th inst., in which there is an editorial article, setting forth the necessities of that paper, which is, and ever should be, dearer to the heart of the thorough American abolitionist, than any other anti-slavery periodical. I have sometimes found fault with the temper and taste of passages in the Liberator; so have many other abolitionists. But whether justly or not, is a matter of no moment by the side of the fact, that the Liberator broke ground in our great and holy cause—that it has been, and still is, a most able and eloquent defender of that cause—and that, whatever may have been its errors, they have not sprung from dishonesty or timidity. The discontinuance of the Liberator would be deeply reproachful to our abolitionists, and would furnish the enemy with an occasion for the wildest exultation. It would be also exceedingly cruel to yourself, to subject you to the painful necessity of seeing your paper die for the want of patronage. Accept the enclosed check as a contribution towards ridding the Liberator of its pecuniary embarrassments.

In common with your numerous friends, I am much concerned for your health.—That the Lord may mercifully restore it, is the prayer of  
Your friend, GERRIT SMITH.

\* Not older in years, but in sacrifices in the righteous cause in which the two now sympathize and co-operate.  
† For Fifty Dollars.

Rev. J. Lanius gives an account of a camp meeting held on Bellevue circuit, Missouri Conference, which lasted ten days, and which was remarkable for the conversion of sinners. The only preachers present were two travelling, two local and a Baptist minister. "Christians of different denominations met around the sacramental table on the Sabbath, to commemorate the death of Jesus. After this, all who had embraced religion during the last month, were requested to come around the altar, when about one hundred persons of all ages pressed forward. O, what an interesting sight! In the space of one month about one hundred and sixty souls have been saved in our neighborhood.—Bellevue has become the "garden of the Lord," and the little town of Caledonia, once famed for vice, with an adult population of fifty-five, has in it but thirteen non-professors, and some of them are groaning for redemption."

If there are none "groaning for" deliverance from the clutches of their "pious masters," it is well. We seldom say much about reported revivals in slaveholding states. To talk about the piety and holiness of those who withhold God's word, the primary means of salvation, from their fellow beings, travelling with them to judgment, presents to our mind a most hideous monstrosity of language.—ED. TEL.

A MEETING OF THE BRANDON ANTI-SLAVERY SOCIETY will be held at the East school house, in this village, on Monday evening next, commencing at six o'clock, for the discussion of the 2d question heretofore published in the Telegraph.—The inhabitants of the village, especially a greater number of ladies than usual, are respectfully invited to attend.

TOWN MEETING.—Saturday, the 31st ult. has been fixed on for the town-meeting, at the usual place, in this town, for the purpose of electing a board of trustees to take in charge the amount of surplus revenue expected to fall to this town.—See act of Vermont Legislature, Telegraph, vol. 9, p. 44.

WALTON'S VERMONT REGISTER.—This valuable annual, for 1837, is out. It is for sale at the Brandon Book Store.

## RELIGIOUS SUMMARY.

VERMONT BAPTIST CONVENTION.—From the minutes, it appears that the whole number of Baptists in Vermont is 10,582—churches, 135—ministers, 85—Baptized during the year, 724.

The following are among the resolutions passed at the late anniversary:

Voted, To recommend to the churches in this state to observe the first Monday in January next, as a day of fasting and prayer for a revival of religion.

Voted, To recommend to the churches to observe the Annual Concert of Prayer on the last Thursday in February, for colleges and other literary institutions in our land.

Voted, That the constitution be so altered, that the Convention meet on the second Wednesday in October.

### SABBATH SCHOOLS.

Resolved, That we look upon Sabbath Schools and Bible Classes as holding a high rank among the religious efforts of the age, and as furnishing important facilities for the general diffusion among children and youth, of the religious knowledge with which the future prosperity of our churches is intimately connected.

Resolved, That we recommend to the churches the adoption of more vigorous measures, to bring under the influence of the above named institutions, the rising population within their limits.

### TRACTS.

Resolved, That we regard with deep and lively interest the operations of the Baptist General Tract Society, and recommend to all our churches to co-operate with that society in its benevolent objects, by lending it their pecuniary aid.

### EDUCATION.

The committee on Ministerial Education reported the following resolutions:

1. That this Convention regard with deep interest the operations of the Vermont Branch of the N. B. Education Society, as being intimately connected with the prosperity of the Redeemer's Kingdom, by increasing the number and efficiency of the ministers of the gospel; and that it be most earnestly recommended to the churches, by their prayers and liberal contributions, to sustain the society in its future operations.

2. That this Convention cordially approve the formation of a Young Men's Education Society in the Woodstock Association, auxiliary to the Vermont Branch, and earnestly recommend to the young men in each Association in the state to form a similar society as early as possible.

### SLAVERY.

Whereas, Slavery is a direct and palpable violation of the great law of love, and the injunction of Christ, "As ye would that men should do to you, do ye even so to them;" and whereas the resolution of the Bible Society, to place a copy of the Holy Scriptures in every family in the United States, can never be performed until slavery is abolished; and whereas it is a barrier in the way of the operations of the Home Missionary Society;—therefore,

Resolved, That we will unitedly labor and pray for the speedy and entire abolition of slavery in the United States and in the world.

### TEMPERANCE.

Whereas, Intemperance is hostile to the religion of Christ, rendering the mind insensible to good motives and sound arguments, and the heart a kind of hot-bed, where every thing anti-christian most luxuriantly flourishes;—therefore,

Resolved, That we will not overlook nor neglect this object of Christian effort; but will do all in our power to carry forward the Temperance Reform.

Resolved, That the favor with which God has been pleased to crown the labors of this Convention the past year, calls loudly upon us for devout gratitude to him, and for increased effort the year to come.

REVIVAL AT THREE RIVERS, ME. Extract of a letter from Rev. John R. Bigelow to the Editor of the Christian Watchman, dated Three Rivers, Dec. 13, 1836.

We have reason to rejoice that the Lord has not forgotten to be gracious to us, but has of late bestowed upon us a few mercy drops. On the first Sabbath in this month we had the pleasure of welcoming four into our church, who have but recently passed from death unto life. As yet this work seems to be confined to one neighborhood, and most of those who have indulged hope in the mercy of God, are heads of families. The neighborhood is one which has long excited Christian sympathy—the sin of intemperance had prevailed to an alarming extent, and as hope was about to fail, God appeared in mercy to save. Some who have lived long in sin, and have sipped deep and long at the poisonous bowl, are now willing to relinquish their former habits, and we trust, they are willing to live lives devoted to the service of God. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

There is some revival in Guilford, this State—five have been baptized.

In a revival in Westport, Me. more than 25 have already been converted.—Four precious youth in one family were brought into the liberty of the sons of God during devotional exercises one evening.

The cloud of mercy has also gathered over Georgetown, where many are seeking the one thing needful. Christians are well engaged in both these places.

There is more than usual attention to religion at Dam's Mills, Newfield, Me.

There has been some revival in the Baptist Society in Saco, Me.—and ten have been baptized. In Worcester, Mass. likewise there is a precious work. 21 have been baptized within three weeks. A number more are rejoicing in hope, and others are anxious for their eternal welfare.—Morning Star.

AN INDIAN'S CONVERSION. Thomas Cornelius, the Indian missionary of whom we have spoken in another place, gave in his address at Bennett-street Church, the following, as an Indian's relation of his conversion:

"I took my kneel down, and pray God. I gave it my bow arrow to God. Then I don't feel no happy. Then I pray again. I give for God, my tomahawk. I give it to God, my rifle. Then I don't feel no happy. Then I give to God my blanket. But still I don't feel no happy. Then I thought, what more? I give away every thing I had. Then I thought I pray one more. Then I told my God, take my whole Indian, the whole of it; and then I feel happy!—Zion's Herald.

## ANTI-SLAVERY.

### SCENES AT THE SOUTH.—1.

Some years ago, a young man emigrated from New Hampshire to the state of Louisiana—where, after he became settled, he formed with a quateron slave of his own, one of those (contubernal) connexions, so common in the far south, as to carry with them but little disrepute. Two daughters were the fruit of their connexion. They were not grown up, when the mother died, a slave. The father was careful to bestow on them a good, if not an accomplished, education. Through mere neglect, as in the case of their mother, he did not emancipate them according to the terms required by law. The eldest had arrived at the age of sixteen—the other at fourteen. At this time the father died—leaving his two handsome, well educated and tenderly reared daughters, with a good estate, as it was supposed, for their comfortable support.

A brother residing in New Hampshire, on hearing of his death, went to Louisiana, to attend the adjustment of the estate, and to the interest of his nieces. He entered on the administration, and, to his great surprise, found, after he had made considerable progress in the payment of the claims, that the estate would, in all likelihood, prove insolvent. He continued, however, to discharge them as they were presented, till all the resources of the estate were exhausted, except his two nieces, who, by the laws of Louisiana, were slaves and assets in his hands. So monstrous a thing as selling them had never once entered his mind. He was, however, reminded of this remaining resource, by some of the creditors whose balances were undischarged. "He replied in amazement—"They are my brother's children!" "That is nothing to us, they rejoined—they are the property of the estate—liable for the payment of our claims—are likely to sell well—and must be sold, unless from your private means you can advance the sums they would bring." This he was unable to do. Avarice called for the law. The girls were set up to the highest bidder—and, although wholly unused to work, they brought extravagant prices—one a thousand, the other fifteen hundred dollars. No one acquainted with the state of things at the south, will be at any loss to conjecture, for what purpose such prices were given for them.

### 2.

W—Mc— resides in Limestone county, Alabama. He was a careful, prudent man—and a successful planter, holding about ten or twelve slaves. He purchased a negro woman, who was indolent and indisposed to work. He whipped her again, more severely, with no better result. He whipped her again and again, in all the most approved modes for subduing obstinacy; it was all unsuccessful.—He, at length, resorted to the following expedient—he tied a cord round one of her wrists, and by it suspended her from a joist of the house; he then placed immediately under her, a wooden pin, or peg, fastened in the floor and somewhat sharpened. She was raised so high, that she could not touch the floor, but could rest with one of her feet on the end of the peg. Thus she had the alternate relaxation of standing, with her whole weight, by the cord tied round her wrist. The foregoing account was given to the narrator by the son of W—Mc—, a steady, sober, young man, who mentioned it as commendatory of his father's successful ingenuity—never once thinking it derogatory to his reputation. He concluded the account, by saying, "this brought her to." The father lived, and, a few years after, died, a member of the church, with a standing that remained, we believe, altogether unquestioned.

These are fruits of a system, pronounced by southern divines to be in accordance with the will of God—and by southern politicians, "the greatest of all the great blessings which a kind Providence has bestowed on their glorious region.—Philanthropist.

INDICATIONS OF SUCCESS.—Mr. Webb of the Baptist Burman mission, writing of a recent persecution, in which the native Christians were fined, imprisoned, and in many instances, deprived of all their property, says: "This persecution only proves to my mind, that the kingdom of darkness sees that light breaks in." Mr. Webb is right. The simple conviction of error is always offensive to the pride of human nature. But when with this conviction, comes the consciousness that the sacrifice of some darling prejudice or interest is demanded, then is their fullness

of wrath. At a certain stage in every great moral revolution a crisis must come. The crisis takes place precisely at that point, where the moral agencies become so manifest in the abundance of their results, as to leave no hopes to the antagonist powers of evil, save in immediate, entire, utter resistance. When the public mind begins to be agitated by the spirit of inquiry; when facts are arguments, and appeals have their due effect in the superinducement of a general mistrust that all is not right; when sufficient light has been thrown upon error to reveal some of her deformities, then it is that the father of lies trembles, and is "filled with great wrath," for he fears that "his time is short." Prejudice beholds the period rapidly approaching, when her disenthralled victim shall rejoice and be exalted in the blessed light of that wisdom which cometh down from above and is without partiality; and she gnashes with her teeth. Self-love is enraged at the near prospect of the falsifications of its predictions, and the demonstration of its folly. The croaking lovers of old times and usages quake with great fear at the threatened demolition of vice grown grey. Interest is reminded that the hour is nigh when the mercies hand shall no more gather wealth, and when consenting unto injustice shall reap no reward but abiding infamy. Pride, prejudice, conservatism, interest, yield not without a struggle. They assemble their forces, laying hold of the vilest, enlisting the wealthy, arraying the mighty, and strike them all upon the issue of one contest. It is their final struggle—a vast, but vain effort to arrest the progress of light—to stay the march of truth—to establish on perpetual foundation the kingdom of darkness.

Missionaries then reason correctly, when they assume the fact of persecution, as an evidence of the rapid advancement of the cause of Christ; and abolitionists with propriety adopt the same mode of reasoning. Persecution does not dampen their ardor, for it is the very argument of their success. If they were unfelt, they would be unnoticed. If they had not aroused the public conscience, popular vengeance would not have kindled against them. The very fact that they are defamed, persecuted, proscribed, proves in their case that their appeals have not been in vain, but have broken through the apathy that had settled down upon American feeling towards American slaves.—Philanthropist.

Extract from George Thompson's closing speech, in his late discussion with R. J. Breckenridge, at Glasgow:

A word before we part, for my honored coadjutors on the other side of the Atlantic. Should this be the last address of mine ever delivered and recorded for perusal, when I am gone to give account of my sayings upon earth, I can with every feeling of sincerity aver, that to the best of my knowledge and belief, there is not to be found on the face of the earth at the present time, engaged in any religious or benevolent enterprise, a body of men more pure in their motives, more simple and elevated in their aim, more dependent upon divine aid in their efforts, or, generally speaking, more unexceptionable in their measures, than the immediate abolitionists of the United States of America. It has been my high privilege to mingle much with devoted Christians of all denominations in my native land, and to enjoy the friendship of some of the noblest and most laborious of living philanthropists, but I have not yet seen the wisdom, the ardor, the humanity, or the faith of the abolitionists of America exceeded.

Another word and I have done. It is for one whom I love as a brother, and to whom my soul is united by a bond which death cannot dissolve; of one who, tho' still young, has for ten years toiled with unremitting ardor and unimpeached disinterestedness, in the cause of the bleeding slave; of one who, though accused of scattering around him fire-brands, arrows and death,—though branded as a madman, an incendiary and a fanatic,—though denounced by the state and reviled by a portion of the church—possesses a soul as peaceful and as pure as ever tenanted our fallen nature. I speak not to exalt him, or gratify his love of praise. I know he seeks not the honor that cometh from man, nor the riches that perish in the using. He looks not for his reward on earth. With the approbation of his conscience he is content—with the blessing of God he is blessed forever.—He seeks no monumental marble, no funeral oration—no proud escutcheon—no partial page of history to perpetuate his name. He knows that when resting from his labors, the tears of an enfranchised race

Shall sprinkle the cold dust in which he sleeps, Pompeian, and from a scornful world withdrawn: The laurel which its malice cannot shall shoot, So watered into life, and mantling throw Its verdant honors o'er his glory tomb.

That man is William Lloyd Garrison. Sir, I thank God for having given him to the age and country in which he lives.—He is a man pre-eminently qualified for the mighty work in which he has engaged. May the God of the oppressed bless him, and keep him humble, and cheer him onward in his rugged path! May his lion heart never be subdued! May his eloquent pen never cease to move while a slave breathes to require its advocacy! Heaven grant, and I can ask no more, that the wish of his heart may be fulfilled, and that the time may soon come when, looking abroad over his beloved country with the soul of a patriot, and the eye of a philanthropist and Christian, he shall not be able to discover in state, or city, or town, or hamlet, a lingering trace of a tyrant or a slave!